A U M

These finite bodies, which envelop the souls inhabiting them, are said to belong to Him, the eternal, indestructible, unprovable Spirit who is in the body; wherefore, O Arjuna, resolve to fight. This Spirit can never be destroyed in the mortal frame which it inhabiteth; hence it is unworthy for thee to be troubled for all these mortals.
—*Bhagavad-Gita.*

THEOSOPHY

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THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara, the Great Lord,* the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita, Chapter XIII.

"TRY; try; ever keep trying." "Realization comes from dwelling on the things to be realized."

Following such injunction of Those Who Know, a constant gain will appear. Ups and downs there will be, in accordance with the swing of the pendulum,—or, more properly, the turn of the spiral. Knowing the law of action, we can keep on, whether we are at the highest or lowest point of the cycle. As time goes on and the right attitude is maintained, we shall grow less and less subject to the high or the low.

To realize, at the beginning, the continuous effort required, would be discouraging; but as the *greatness* of the task we have set before ourselves becomes more and more real, we grow into the condition represented in the six glorious virtues as that of being constitutionally incapable of deviating from the right path.

We have in the past generated, or created by thought, and re-inforced by action, numerous elemental beings of the nature of *prakriti.* As long as our thought is in keeping with their natures no great friction is observed; but when our thoughts fail to provide them with sustenance, the struggle for life begins, and must continue until these creatures of ours die, or are so changed

*From the letters of Robert Crosbie. Here published for the first time.

as to cause no hindrance. It is a new Manvantara in our little solar system, "the guiding spirit" ruling, controlling, or sweeping away all entities connected with the old evolution—in accordance with the key-note of the new. So, in the concrete state of the old, and the nebulous state of the new, we have to go through the preparatory Rounds. Great Nature repeats her action in accordance with Law, in the small as well as the great.

As to "the hardest job of reconciliation" set you in this matter of H——. You will remember that I said in a recent letter that I wanted you to keep in touch with the various events, so that you might be able to observe developments—see how things work out under certain methods founded on principles; for all these things are object lessons.

In the first place there is no room for misjudgment, for, judge not at all *as to persons,* should be the rule. *As to their ideas*—their capacity to grasp one set implies capacity to grasp other kinds. If they have wrong conceptions and are amenable to reason, their wrong conceptions can be reasonably considered on their merits,—in themselves first and then in their relation to other conceptions. In all this there has to be first sought points of agreement—all of them; in fact, show a disposition to agree. At no time should any oppositional attitude be felt or assumed—no expressed or implied superiority of knowledge. If opposition exists even in thought, a counter opposition is set up, and the aim to enlighten is not effected. Of course, none of this prevents one from seeing things as they are, and leaving the door wide open for others to see what we do.

Our work lies among those whose ideas are in strong opposition to what we know as truth. We have to meet ideas as we find them, and extend them in the direction we know. This is a different case from a talk on Theosophy, where we are given an exposition in order that others may know what *it* is.

One of the results of wisdom is the ability, in degree at least—to do the right thing, at the right time and in the right place.

The object of all right doing is to help others who are seen and known *not* to be right. Our seeing and knowing their present condition give us the clue to the kind and manner of helping. If we judge them as incapable of help, we will afford them none. So we judge not, but like the Sun and Nature, treat all alike—shine for all, work for all, irrespective of presently held ideas, or presumable qualifications in any. Such has been the course of all great Teachers. They come to call "not saints, but sinners to repentance." All have had their Judases but even Judases have to have their chance, with the rest; for they are inherently perfect, and having free will *may* rise to the opportunity. The Gospel hymn which says "While the lamp holds out to burn the vilest sinner may return" voices a truth; so what is there in all this that calls for

mortal judgment? None, I think you will say, when you consider the matter in its wider bearing, and in the light of Karma which brings opportunity both to give and to receive.

There is no pretense of personal virtue or knowledge in handing on for the benefit of others what one perceives to be good for them. A claim, even a thought of personal virtue, is detrimental—because it is *personal.* The Egoic perceptions on this plane are limited by this very thing.

"Thy body is not self, thy Self is in itself without a body, and either praise or blame affects it not."

"Deliverance of mind from thralldom by the cessation of sin and faults is not for 'Deva-Egos' (reincarnating egos). Thus says the 'Doctrine of the Heart.'

"The Dharma of the 'Heart' is the embodiment of Bodhi (True, Divine Wisdom), the Permanent and Everlasting."

"To live to benefit Mankind is the first step. To practise the six glorious virtues is the second."

The six glorious virtues are:

ONE—"Sama." It consists in obtaining perfect mastery over the mind, (the seat of emotions and desires), and in forcing it to act in subordination to the intellect which had been strengthened by attaining—

(1.) "Right knowledge of the real and the unreal" (Right Philosophy).

(2.) Perfect indifference to the fruits of *one's actions,* both here and hereafter." (Renunciation of the fruits of actions.)

TWO—"Dama." Complete mastery over bodily acts.

THREE—"Uparati." Renunciation of all formal religion, and the acquirement of contemplation of objects *without being in the least disturbed in the performance of the great task one has set before oneself.*

FOUR—"Titiksha." Cessation of desire and a constant readiness to part with everything in the world.

FIVE—"Samadana." That which renders the student constitutionally incapable of deviating from the right path.

SIX—"Shradda." Implicit confidence on the part of the pupil in his Master's power to teach, *and his own power to learn.*

SEVEN—One other, and the last accomplishment required, is an intense desire for liberation from *conditioned existence,* and for transformation into the ONE LIFE.

While some of these may be beyond us, we can "practise" in these directions; in fact, we have been so doing, and we know that practice makes perfect.

Well, I must stop now and send you the best I have, with love.

RENUNCIATION OF ACTION*

IT WOULD be a grave mistake to think that by not acting one frees himself from the consequences of action. Such would be a totally false view of the "renunciation of action." The whole universe *is* action. First, last, and all the time ceaseless motion lies behind everything that is. Among all creatures the impulse to move on—to progress—is action, and it comes from the very nature of Spirit itself; it cannot be denied. Nor can one, even if he should think so, ever cease from action in not doing that which ought to be done, for there is action in the very thought—thought being the real plane of action and that which induces any kind of action. Without action there is no manifested life. While we live, we are constantly acting. There is not a moment when action ceases, whether the action is through a mind in a body, or after the terrestrial mind and body are laid aside for the time being and functioning goes on in inner instruments and sheaths of the soul.

Motion is the basis of man's physical existence. There is not one atom, not one molecule in the body which is not in constant motion, and it is through that constant motion that the body is enabled to register the various differing effects presented from physical matter itself. But within the body is that which gives direction—the mind—or that bundle of ideas which each one has. In the last analysis it comes back home to each individual that he himself is his own judge, jury and executioner, for, if his ideas are small and concerned only with physical existence, then the motion given is in a wrong direction, personal and physical. If, however, we realize that such ideas as we have accepted and made a basis for our action may not be true, we can change and enlarge them, or reject them altogether. Who, then, are WE having the power *behind both body and mind* to arouse change?

We are the real *mover* behind the ideas and behind the will—the Experiencer—Spirit itself—that which looks out through our eyes and that which senses through our organs. It is the same Self in each and every instrument. Now, Spirit has the faculty of identifying itself with the business upon which the mind is concentrated, so that it becomes involved in its instruments and confused by its involution. Although we are Spirit—divine, eternal, beginningless, endless—we have created right or wrong ideas as to our own natures, as to anything and everything which we experience in any direction, upon any plane of being. We are the One Reality behind all experiences, behind all planes of being—which are but temporary in their nature, while Man himself, divested of every means of communication with them, becomes creator of his own means. Within the spiritual nature lies every possible power, force, and means for the creation of a more and more perfect instrument,

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*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

yet, by our own actions, by our own creation of false ideals as their basis, we have made the conditions in which we find ourselves.

We could get beyond the troubles by which we are affected, if we would cease to deal in every case with effects. We are constantly in a sea of effects, and we try to relate one effect to another without for one moment going back to the basis of causation—to the Self, the Spirit within. In the Spirit, no one of us differs—no human being, nor any kind of being—whether above man, man, or below man. The One Spirit in all is the perceiving power. It is the executing power. It is the creative, the preservative and the regenerative power in every being. Outside of us lies nothing but perception, but within us lies the power of realization of Spirit itself and of the powers which lie within that Spirit. Our differences lie in our spiritual advancement and in our discriminative knowledge, according to our self-evolved nature of mind and body—an evolution which always takes place under law, under the same law ruling from the minutest life to the highest spiritual being, that inherent law which is *the power to act.* Action is merely the execution of that spiritual law.

We are learning all the time because we are acting all the time. In every fresh combination, the understanding and proper use of it points us onward and enables us to go still further into higher worlds and wider combinations. Each one of us is a sensitive instrument—the embodiment of everything there is in the whole of nature, for we have evolved from instruments of homogeneous substance more concrete instruments and we move in them, as spiritual beings from an immense past, to make all possible differentiations and combinations to be obtained in our evolutionary stream. And let us not forget that we are concerned not only with the beings above us and our own high estate when we began this evolution, but with all the beings below us in the mineral, vegetable, and animal kingdoms. All are interdependent. It can only be when we realize our own natures and act in accordance with them that we shall fulfill the purpose of our life here, which, in fact, includes every being of every kind everywhere. We act upon them all to some degree in every thought and action of our own, and just as we affect them so the effect flows back upon us through beings like us, and beings above us and beings below us. So, the whole course of understanding—the proper ideas from which to act—lie within ourselves and not outside.

To imagine that we are here by chance, that there is no law, that there are accidents, that we are not responsible for ourselves being impinged upon while others are gratified of their desires—is an error. We have brought ourselves into the present condition by doing similar things before. We have in other lives pursued a course that shut us out from a knowledge of our own nature. We have so acted through the inherent power within ourselves as to bring about a closure between our high preception and our lives in

the body; we have affected others in a similar way, and they in their turn come back to affect us and keep us on that plane of thought and action. For it can be seen that our thoughts are action more than the acts themselves. It is the way we think that produces action, and others are *permeable* to these thoughts of ours, be they good or bad.

There is the faculty in man of identifying himself with whatever condition he finds himself in—the faculty called in the Bhagavad Gita—Ahankara, or egotism. As soon as we are involved in any set of circumstances—be it happiness or misery—we immediately identify ourselves with the prevailing condition, forgetting that there were other conditions before and that there will be other conditions in the future, with which we may again identify ourselves, if we have not learned to do otherwise. So we go on thinking that we are this body, that we are this nation, that we are these events, and this period of time. All these ideas are subversive of an understanding of our true natures, but they are eradicable, because we ourselves created and maintain them.

A true understanding may be had by no matter whom or where through what is known in one of the ancient writings—the Mundaka-Upanishad—as the shaving process. It is the elimination of all that is not The Self. For nothing that we can see is Self; nothing that we can hear, or smell, or taste, or know is Self. The Self senses all through its instruments, but is not any of these things. Nor are we any of the experiences we have had, are now having, or will have. We are that which experiences and are not any changes. We are none of the processes through which we go every day, from sleeping to waking, or from life to death, according to universal law. WE never sleep; WE never die. Sleep is just the reaction of the body, and when the body sleeps WE are still thinking and perceiving and experiencing, in the dreaming state, and in deep sleep states beyond, where we have full spiritual self-consciousness.

Why do we not bring back any memory of the action of consciousness during deep sleep? Because our registering apparatus is of a small calibre. The physical brain which is the register of our thinking, our manipulating instrument here, like everything else in our bodies, is formed from food, and so is constantly changing as our impressions change. It becomes receptive only to the constant influence of our earthly thinking. But, if while awake, we take a spiritual basis for our thinking, that which compels us in right action, with the recognition of all men coming from the same source and proceeding toward the same goal though the path varies with the pilgrim—thinking and *acting* on that basis during our daily lives, then, the brain will become responsive to those other forms of consciousness during the sleep of the body; then, all that we know on the high planes of being can be carried through and to a great degree expressed in the body.

In all processes something is going on of change. So, action from the highest basis of thought institutes an action in the body itself and changes the very nature of the lives in our bodies, making them porous to the inner side of nature so that they finally become translucent, and permeable to all higher and finer influences. There is the higher and inner side of any and every form that exists, be it mineral, vegetable, animal, human or beyond the human, and as we become more universal in our modes of thinking and of action, we contract more fully that higher, inner side. We raise ourselves higher, and we see the world as quite different from the one perceived when we were treading the path of mere terrestrial existence. We see what all false modes of thought and action have brought about—animosities, wars, divisions between individuals, pestilences, disease, cyclones and earthquakes, noxious insects and animals.

The great errors of mental conception which darken man's mind keep him, *as an ever active being,* creating the conditions which bring him his sorrows and disabilities. If there were no human being in the world who would ever harm another, there would be no harm. All harmful things would disappear. But, even though there be harmful beings, and their nature can not be changed, we can so change our own attitude that no harm can come to us from them. If harm comes to us, there must be harm in us. The Yogi of the East can go into the midst of all kinds of harmful creatures unharmed, because of his own harmlessness. When our thought is fixed on false ideas, it is apparent to the harmful creatures, and their instinct of so-called self-preservation moves them to attack us, because they recognize a danger in us. The natures of those beings below us will be changed only by man, for they cannot change of themselves. It is the lives which we are using in our own bodies—which are themselves *motion,* action—which become the embodiment of beings in the various kingdoms, because we have endowed them with our thought and action and given them direction, as each moment passes, back on to their own plane. We are their creators and their providence, or we hold them back by misunderstanding our own natures and, consequently theirs.

What will be in the future depends upon those who have the power to act in any state of matter. The civilization that now is has been created by ourselves and others like us; what the civilization will be, will be created by ourselves, but behind all *true* progress there must be a universal conception of Spirit, mind, and action. Let us dismiss any idea of renunciation of action. Act always. We have to act. Every principle of our nature compels us to act. If we fear or fail to act in any given place where the situation calls for action, then we have acted in a wrong way, for we have missed an opportunity. And an error of omission is worse than an error of commission. Act, then, but act for and as the Self of all creatures. Renounce not action, but *selfish interest* in every thought and act.

THE CRUX OF KARMA

THE IDEA of Karma, fundamental and as much one with everyday experience as it is, nevertheless is truly understood by perhaps one among the thousands of earnest students of Theosophy—if to understand a thing is to know it as it is.

We say "This is Karma;" "That is Karma." Do we realize also, that *all* that we think, know, feel, believe *"we"* are, is Karma? That the thinking, acting, speaking, endlessly bewildered and bewildering *product* that we call "I" is Karma? Everything but what man truly is, the UNMANIFEST, is Karma.

How then shall we control Karma? Shall we control the viewless wind? Shall we hold back the might of the ocean's waves? Shall we cause the sun not to shine or the rain to fall? As well might we speak of controlling Karma.

Do we not wish to control Karma? If not, "Saul, Saul, why kickest thou against the pricks?" For the pricks are but the irritations and resentments exhibited by our failures to control, to adjust, to manipulate, to suit Karma to our will—in fact, to our desires.

We are as yet so much the children of our generation that we still cling to the idea, now almost inherent in the race, that we have but the factor of this one life to consider. All the Majesty of beginningless time is forgotten in kicking against the pricks of the Now. We are, then, in reality as ignorant as any layman of the race who has not yet risen to the viewpoint of Universal Law.

And yet Karma is not something that has happened in the long ago and that we cannot change. Surely for the student, that "The ripple of effects thou shalt let run its course," is but clear seeing, for it is a self-evident statement of Law, or Karma. But we are not fixed by inexorable circumstances—pinioned and imprisoned. No! The only Karma at last must be freedom from all circumstances, all conditions, all environment—whether of body or of mind. And there can be no possible freeing except by the individual soul itself. He must see that to be free from Karma is to know what Karma truly is. And the seeing of this fact—that knowledge *is* release—is already the beginning of release.

To know Karma, then, is to know that effects are not truly Karma and that in themselves they cannot be changed or altered. Then the Herculean effort of the individual—unconscious though it be—of attempting to direct, guide, or control the Onward Tide of Life to suit his royal caprice of the moment will be stopped, his lips sealed forever from fault-finding; his inner nature stayed from kicking against the pricks. He bows before the inevitable and rides and rests upon the unassailable conviction that all that he looks upon is effects. He, alone—the Unmanifested—is the Cause, forever

unaffected by effects. Were this comprehension possible to be at once full and true, he would as instantly be Karma-less. All that he might experience he would know to be the manifested; his view of it, that which bound or loosed him from Karma.

Once the student takes the position that all that is or can be experienced is effects, and that Law, since it is universal, must be as impersonal in his case as in all others, and therefore its measure his own in full justice and mercy, then he may assume his own Godhood in the unassailably honest position of the full responsibility of the Soul for its own acts. This firm position taken and held, the Soul responds in accord with its own nature—Compassion Absolute— and although he be in the intensest suffering, the feeling of restitution for the very torture he is now undergoing and which he knows that he must have instituted, somewhere, sometime in Nature and in Law, will turn that pain into its opposite joy,—the joy of reparation. Then he knows that both the pain and the joy are but aspects of mortal existence, and that the Peace of Those who stand above both is to be attained only by those who have truly resigned.

SHALL WE GO TO INDIA?

It is useless for Theosophical students to go to India in search of "deeper knowledge," or "higher teachings." The way for all Westerners is through H. P. Blavatsky, said Mr. Judge. The way for the world is through H. P. Blavatsky; for Westerners, through Mr. Judge. India has lost her spirituality. Seeking private, individual salvation, and caring nothing for the rest of the world, she has become separated from the world of men—which means a separation from the power to do good. This spiritual selfishness has brought about the declining cycle in India—the prevailing ignorance. India will indeed again become a great nation, but that can only be when the wave of civilization rolls back again from its Western confines, mentally, morally, and spiritually. The time will come for the Western nations, when they have acquired an understanding and application of Theosophy in their daily lives with their fellowmen, to go back and instruct the ancient nations—to lead them back again to the true Path from which they have gone astray. Even in such an unknown land as Thibet, the proper trend must be given and reforms brought about by Western peoples. The White race will acquire the knowledge, and will have the disposition to bring back to the older peoples the ancient knowledge, for under true Western occultism they will have become beings of another kind, and of a higher nature than they now possess.

—Robert Crosbie.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXI

WE HAVE indicated that the real issue—the Theosophical Movement *versus* the Theosophical Society—once more became the wager of battle within less than a year after the death of H. P. Blavatsky. Doubtless this view will come as a shock to very many theosophical students who have been educated to the belief that some particular organization is *the* Theosophical Society and who have therefore taken Theosophy, the Theosophical Movement and their particular Society to be essentially one and the same thing. They do not see that this is the very pitfall into which the different Christian sects have fallen, and has come about in the same way—through biased and partisan guidance on the part of those whom they have trusted as teachers and leaders, and through their own failure to make diligent, open-minded investigation and comparison of the opposing and contradictory teachings and testimony.

In ordinary affairs of every-day life men are everywhere and all the time being made the victims of this ignorance and trustfulness on the one hand, and of designing cupidity and hypocrisy on the other. The same fatality exists in the social, commercial, political and moral world, and is the source of innumerable calamities. How greatly, then, does it behoove the student of the philosophy of life to investigate fully, to weigh impartially, to adjudge impersonally, in his attempt to evaluate those things which concern his larger span of life, before he can hope to create for himself that *character* which, to the Theosophist is typified by the word *Mahatma* or Master.

More or less unconsciously to himself each human being is governed by his Philosophy of Life, that imperfect character which he now has. This colors all his vision, determines his inner and outer environment from incarnation to incarnation, and in any particular incarnation exercises an almost irresistible influence over his thought, will and feeling at every slightest cross-roads of decision and action. We do not perceive that our philosophy of life consists of those mental deposits which are the *roots* of works, the actions whose visible trunk and foliations in circumstances and events we but too often look upon as the be-all and end-all of human existence. But verily not the least happening but has its source in the invisible world and is connected with all other events by the links astral, psychical, intellectual and spiritual as well as physical—is bound up by the same invisible and unbreakable ties with the whole world, animate and inanimate.

Karma, from the view-point of the eternal reincarnating Ego, *is* character, *is* our philosophy of life, our fundamentally prevailing

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*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

ideas and ideals of Deity, Nature and Man; for from these spring our whole superstructure of thought and action, our *actual* "faith and works." From this standpoint of Spiritual evolution, it is only when the individual, as the result of the amassed experiences of countless lives, *changes his philosophy of life in toto by conscious choice from a mortal and materialistic basis to the immortal spiritual conception of the great Saviours of all time,* that he is at the "turning point" of Evolution, and truly a member of the "Third Section" of the Theosophical Movement. When he proceeds to follow up that choice with indomitable resolution in order to convert his whole nature into a plastic, obedient and ready instrument of the Spiritual, instead of the personal, *Man,* he becomes *ipso facto* and *pro tanto* a Probationer of the "Second Section." When the Divine fruition is achieved he *is* an Adept, a member of the unknown "First Section" of the Theosophical Movement. From start to fulfilment the task is one of self-induced and self-devised exertion. This has been expressed in numberless ways but in none, perhaps, more strikingly than in these words from *Light on the Path*:

> "The *whole nature* of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality (personality) firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality."

A survey, comparative and particular, of all the great religions must infallibly trace their origin to a dual source, corresponding with the dual nature of man. On the one hand the mass of mankind has ever cherished the intuitive perception of an inner, invisible guidance and governance of Nature, of an inner, invisible Something in man which is akin to this unknown Deity in Nature. The other pole is the equally demonstrable fact that from time to time there has appeared among men, in obedience to some unknown Law, some Being in human guise who taught the people of his times a restatement, tantamount to a fresh impartation, of certain fundamental Truths; who displayed powers and embodied a purpose and objective either undreamt of by the mass, or only dreamt of, even by the most advanced minds of the day. Profoundly philosophical and scientific as well as religious, these Truths, revitalized by the power, the knowledge and the presence of the Teacher, must necessarily produce a great commotion in the mind of the race, must necessarily come into conflict at every contact, not with the *facts* of life, but with the accepted explanations and theories to account for those facts—in other words, must come into collision and point-blank conflict with the philosophies, religions, sciences and systems of thought prevailing among men. Thus every Teacher of "new"

truths—though in fact but a restorer of old, because Eternal Truth—has always been fiercely assailed by the custodians of existing systems, by their followers, by every influence which the prevailing authorities could bring to bear. Thus, merely to obtain a hearing, to establish a footing, to open up a channel for the dissemination of the new Message, has always cost the new Messenger and his most near Disciples the toll of martyrdom in one form and another.

And when we consider the inherent difficulties of the situation it is easy to perceive that such a Messenger is of necessity but partially understood and in large part misunderstood, both as to his nature and teachings, even by the most assiduous of those who essay to follow Him and the Path he shows. It follows that no reformer, not even Buddha, ever achieved a complete success; for, as regards the mass of his followers, the most that could be hoped for is some amelioration of existing ideas and conditions; while, as regards the Disciples of the new Teacher and the new Teaching, it is clear that for their struggle to end in victory it must continue until the last vestige of susceptibility, direct or indirect, to the influence of an erroneous philosophy of life is dissipated—until the Disciple is able to stand, and stand alone, unaided, undeterred, unswayed, upon the everlasting rock of the new Covenant, determined and determining all things by the light of the Eternal Verities he has adopted as his criterion of judgment, his standard of action.

Academically, every man with the slightest pretensions to observation and dispassionate reflection must grasp these facts of the inner life; practically speaking, not one in a million, not one in ten millions perhaps, is courageous enough to *apply* them when the epoch arrives for a recurrence of the Cycle of *Avatars*. Why is this? Because, we think, scarce one is himself as yet disinterested enough, *altruist* enough, to view impersonally the portentous tragedy being enacted before his very eyes in the body corporate of the race, in the person of the Messenger, in his fellow disciples, in *himself*. Such is the ignorance and misconception of humanity that in the very midst of the renaissance of that spiritual and intellectual evolution denominated the Theosophical Movement, personified in the cycle of Avatars, mankind is now, as always, looking backward to a Saviour that was, or forward to a Saviour to come; no more able than of old to recognize the Saviour when he is actually present. Our philosophy of life is so steeped in selfishness, so welded to prejudices and preconceptions, that our ideals, even of a Saviour are personal in character, political in application. Yet any true idea of a Saviour must imply the recognition of Spiritual Law, of Altruism and Spiritual Knowledge, as the basis and objective of all endeavour, human as well as divine.

Altruism, then, was the self-imposed standard of action for all Fellows of the Theosophical Society, altruism and spiritual knowledge the self-pledged criterion of every Probationer of the Esoteric Section. Every Fellow of the T. S. must therefore be studied in

his conduct, not by the sins of omission or of commission of his fellows, but in the light of his own devotion to the great First Object of the Society. Every Probationer of the Esoteric Section must be weighed in the balance, not of his rank, standing or reputation in the world or in the Society, but in the light of his solemn declaration: "I pledge myself to endeavour to make Theosophy a living power in my life." The formulation of the Objects of the Society was so definite and inclusive that no man can err as to what those objects mean; it only remains to live up to them. The terms of the various clauses of the Pledge of Probationers were so scientifically and ethically powerful, so truly occult, that no man could affirm them and not experience their penetrating effects throughout his whole nature. In fact every Probationer was warned in advance in most explicit terms of what would infallibly follow. Thus, from the *Preliminary Memorandum* before referred to: "One object of this book is to give timely warning to any applicant, should he feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. . . . Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue." What some of those certain consequences are is specifically set forth. The following extracts are sufficiently indicative:

> "There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience. . . .
>
> "As soon as anyone pledges himself as a 'Probationer,' certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man; his faults, habits, qualities, or subdued desires, whether good, bad or indifferent.
>
> "For instance, if a man is vain or a sensualist, or ambitious . . . all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he *will* have to fight a hundred times harder than before, until *he kills* all such tendencies in himself.
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> "On the other hand, if one is good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed within him, it will work its way out as irrepressibly as the rest. . . . (He) will not be able to conceal his true nature, whether base or noble.
>
> *"This is an immutable law in the domain of the occult."*

It has been less than half a century since H. P. Blavatsky inspired the formation of the Theosophical Society, barely half that time since her Message was completed and disseminated in the four quarters of the globe. It is therefore within the memory of many still living that the Society was founded, the Esoteric Section in-

augurated, the message of Theosophy entrusted to them, and the great aims of Altruism and Spiritual regeneration placed before the Fellows and Probationers to aid them to form among men that *nucleus* of Universal Brotherhood which the Lodge of Masters and the Saviours of all time Themselves exemplify. Listen to the words of H. P. B. in her first Letter to the Convention of American Theosophists:

> "On the day when Theosophy will have accomplished its most holy and important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Thesophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish."

Today there are in the world a score or more of associations calling themselves theosophical and more or less employing the name, the teachings, and the repute of H. P. Blavatsky and her Masters, in the same way that the Brahminical and Christian sects make use of Christ and of Krishna—to what end? Where, among Theosophists any more than among Brahmins or Christians, is that nucleus of Universal Brotherhood which H. P. Blavatsky, no less Krishna and Christ, sought to establish? The causes of this failure must be inquired into by Theosophists individually if they are to repair the mischiefs of the past and of the present. It is as vain to look to the existing organizations, their leaders and exponents, as for an awakened member of one of the Christian denominations to try to ascertain the uncolored truth of history or teaching from sects and sectaries.

The viewpoint to be taken is that of the course of Cylic Law, as exemplified in history, and as taught in the philosophy put on record by H. P. Blavatsky. It consists in the study of the successive stages of any evolution, of which the events that chronicle them are but mile-posts. It requires the student to assume the position that any man or association of men is to be weighed in the light of the principles adopted as a basis, the objects affirmed as a goal. This calls for a sustained endeavor to follow the threads of *causation* rather than any mere checker-board of effects. Of what use to study the "three lines of evolution" if we fail to discern them as "almost inextricably interwoven and interblended" in the play of forces of the Theosophical Movement of the nineteenth century? Of what value to read of the two polar antitheses of a "pure altruistic work" and "a labour with selfish motives" if we fail to see their workings in ourselves, nor perceive in them the dividing line between the Chela and the Probationer? Of what avail to observe the alternations of conduct, the successes and disasters, of the actors in the drama of the Theosophical Society and its Esoteric

Section if we do not perceive in the midst of them that tremendous moral catalytic agent which we have elsewhere denominated Pledge-Fever? Of what benefit any herculean labors, any amassing of facts, any instructions given, any lessons imparted, if we *learn nothing* from them? if we fail to *apply* them in our own environment of life and action?

It took H. P. Blavatsky ten years of incredible exertions to "obtain a hearing, to establish a footing, to open up a channel for the dissemination of the new Message" of Theosophy. It exacted of her other seven years of exhaustless and exhausting toil of the most cruel nature to inhabit the body corporate of the Theosophical Society with its soul, the Esoteric Section. The channels made, the Message recorded, the example set, her Mission was accomplished. With her dying breath she adjured all those who called themselves her students and followers:

> "BE THEOSOPHISTS, WORK FOR THEOSOPHY! IN YOUR HANDS, BROTHERS, IS PLACED IN TRUST THE WELFARE OF THE COMING CENTURY; AND GREAT AS IS THE TRUST, SO GREAT IS ALSO THE RESPONSIBILITY."

We have seen the firm position assumed by the Council of the Esoteric Section in the circular of May 27, 1891. We have noted the bold declarations of unswerving allegiance to the *living* H. P. B. and her Message made by Mrs. Besant in the Convention of the European Section and in the two articles quoted from. We have listened to Colonel Olcott's speeches to that Convention and observed his totally divergent Presidential Address at the Adyar Parliament a few months later. We have read the temperate but firm statements of Mr. Judge in the same critical period following H. P. B.'s departure from a visible body. Already we have witnessed the signs of the old schism threatening to disrupt the proclaimed unity and harmony, the pledged determination to carry on the work on the lines laid down by H. P. B. and with the materials provided by her.

Already H. P. B. had become but a memory—a hallowed and revered memory to most, an obstructive and disturbing memory to a few, but those few among the most prominent and respected leaders in the Society. In withdrawing from the body she had used, all ordinary means of continuing communication with her were destroyed for all but those who had in fact arrived during her life-time at that unknown relation described as "accepted chelaship," and become, like her, independent of merely physical modes and means of intercourse. It is self-evident that all such accepted chelas were under the same iron restrictions of the laws of Occultism as H. P. B. herself. For the great bulk of the membership, then, it is likewise self-evident that their only reliance must be upon the teachings left of record by H. P. B., upon the influence of the example set by her and the analogies offered by the precedents established by her conduct in the prior difficulties and vicissitudes of

the Movement. Self-evident also that no further advice or suggestion, no further "orders and instructions" could be received by them in a manner that would convey undoubted evidence that they came from H. P. B. Henceforth the members must depend upon study and application of the material provided, upon their own intuitions and judgment, upon themselves and each other. Of all these matters everyone was fully aware; on all these subjects everyone had been warned time and time again. As we study the path traveled during the ensuing four years we shall see over and over again how it is that religions become corrupted; how the last words of warning and admonition of H. P. B. were prophetic as well as hortative, how indeed "advantage is often taken by our ever-watchful enemies of our noblest qualities to betray and mislead us;" how "on those sincerely devoted to the Cause these subjective and invisible, yet withal living and potent, influences produce little if any impression;" how "on some others, those who place their personal pride higher than their duty, the effect is generally disastrous;" how "self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work." Now, during four years, we are to observe and study that *immutable law in the domain of the occult* whose first effect is the *throwing outward* of everything, good, bad, or indifferent in the natures of the Probationers, however successfully hitherto concealed or repressed. That which was before mere theory and description of the course of Pledge-Fever is now to be witnessed in its actual, irrepressible manifestations, its ravages resultant upon *testing out* the lip-pledges of loyalty, brotherhood, and devotion to the lines laid down to be followed. We are to find out who did, and who did not, *keep the Pledges* all had solemnly taken. More than all, above all, we are to endeavour to learn the lessons still vainly waiting to be pondered and applied by living students of Theosophy to the actors and circumstances of to-day.

All that has here been sought to be indicated is contained in the study of the events, apparently unrelated and "natural," which culminated in the "Judge case"—that melancholy and as yet unraveled web of jesuitry and dark magic which still enmeshes in its tangled skein to-day, as a generation ago, thousands of sincere and earnest students of Theosophy—enmeshes them as the coils of Brahmanism, Catholicism, and other sects and sectaries, enmesh their millions of devoted adherents, whose only "sin" is ignorance, whose greatest barrier not that they do not "believe" but that they do not *know*—who trust not wisely but too well.

When the "Theosophist" for January, 1892, with its report of the just-held Adyar Convention, reached America Mr. Judge published in his magazine the "Path" for March, 1892, three articles of momentous import. "Lucifer," then conducted by Mrs. Besant, remained silent upon the issues raised by Colonel Olcott's Presi-

dential Address, for reasons which will shortly be made clear. Recognizing the importance which the world-wide membership must necessarily attach to Colonel Olcott's proclamation, because of his position as President of the whole Society, because of his known long-continued and intimate relations with H. P. B., and because of the reverence and respect in which he was held as "President-Founder," Mr. Judge had need to write with all possible consideration if what must be said were both to reaffirm the true position to be taken, the true lines to follow, and yet avoid to the utmost extent possible all that might be construed or used to produce disharmony and dissension. This was the more difficult as another matter, as yet unknown to the membership, had to become public—the matter that occasioned the silence of "Lucifer." Let us first consider the article in which Mr. Judge restated the true position and the true lines. This was published over the signature "William Brehon," one of the numerous pseudonyms employed by Mr. Judge is articles in the "Path." This article is entitled "The Future and the Theosophical Society." The ears become dulled by the repetition on the part of the teacher of lessons still unlearned by the reluctant pupil, yet as nearly every article written by H. P. B. and Mr. Judge had equal reference to the past and the future as to the then present—in other words are of timeless value—the student of to-day should seek their present value and future relations, not merely their historical import. The article begins abruptly:

"In 1888 H. P. Blavatsky wrote:

> 'Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail,* if you only remain staunch to the Master's programme and true to yourselves. And last night I saw: . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness.'"

The article follows this with another quotation, from the *Key to Theosophy,* the section entitled "The future of the Theosophical Society," to which we have before referred, and continues:

"Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission . . . to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named 'theosophical.' Each time they have to be adapted to the era in which they appear. And this is the era . . . of freedom for thought and for investigation.

"In the first quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, *but it has annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. It excludes the idea that the Society was founded or is intended as 'a School for Occultism.' . . .**

"Referring to a letter received (1884) from the same source we find: *'Let the Society flourish on its moral worth, and not by phenomena made so often degrading.'* The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another . . .

"This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. *We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to whom I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.*

"A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must 'remain true to ourselves.' This means true to our better selves and the dictates of conscience. *We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. We must practice what we preach, and make as far as we can a small brotherhood within the Theosophical Society."*

Mr. Judge goes on to say that these things must be done, not only as an example to the world, but because as an occult and scientific fact unity of action gives a ten-fold power. He calls attention to what has already been achieved in modifying the thought of the day, by bringing Theosophy to the front of thought and notice, despite all oppositions without and within, but warns the members against the futility of hoping to enlist the co-operation of the churches in the attempt to destroy priestcraft and dogmatism. The article concludes:

"Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use

*The italics in this quotation are our own.—EDITORS THEOSOPHY.

it and have the great opportunity H. P. B. outlines when she says, 'Think how much one to whom such an opportunity is given could accomplish.' "

The second of the articles referred to is a review of the proceedings of the Adyar Convention. Kindly consideration is given to Colonel Olcott and his labors, and occasion is taken to speak with generous warmth of Mrs. Besant and her potentialities for good in the Society. Attention is paid to Colonel's remarks on H. P. B. in his Presidential Address. Mr. Judge's comments follow:

"(Col. Olcott) indulges in some remarks as to the grave error he and H. P. B. made, as he thinks, in being intolerant towards Christianity. Those who have carefully read her writings and have known her as well as Col. Olcott know that there has been very little intolerance from our side, but that there has been, as there always will be, a constant irritation on the part of dogmatists who perceive that the pure light of theosophy makes dogmatism see its death-warrant very visibly before its eyes. Neither H. P. B. nor Col. Olcott, nor any one else in the Society who has understood its mission, can suppose there has been any intolerance of true Christianity, as that is confined in any city to a small number of persons.

"Col. Olcott also said that he did not believe H. P. B. thought she was going to die, and that in his opinion her death was a surprise to her. With this we cannot agree in the least. He had not been with her for some time and did not know of the many warnings she had been lately giving to all her immediate friends, including the Editor of this magazine, of her approaching demise. In some cases the notice she gave was very detailed, in others it was by question, by symbolical language, and by hint, but for the year or more before her death she let those who were close to her know that she was soon to go, and in one case, when a certain event happened, she said, 'That means my death.' We have great respect for Col. Olcott, but cannot agree with him in this matter. . . .

" . . . Further, in speaking of a tendency he saw on the part of some to dogmatise on H P. B., Col. Olcott paid her a tribute and at the same time said there ought to be no idolatry; but while he was right in that, yet at the same time the very Masters of whom he spoke, and from whom he heard through H. P. B., said in a letter that has long been published that H. P. B. had everything to do with the occult department of the work of the members of the Society. This must not be forgotten."

The third of the articles mentioned came with the shock of a complete surprise to all but a handful. Its consequences were so far-reaching, exoterically and esoterically, that we give it in full herewith, as it is probable that few, if any, Theosophists of the present day know even the bald facts as publicly disclosed. The article is entitled, "Resignation of Presidency T. S. by Col. Olcott," and its text is as follows:

"The following correspondence sufficiently explains itself. It is inserted here in order that American members generally may be in possession of the information. It will be remembered that Col. Olcott determined to resign some time ago, but was induced to alter his decision and to take a vacation in order to restore his health. but although the rest did him good we were all sorry to see, even so lately as when he visited America in 1891, that traces of old trouble remained, and at the 16th Annual Convention (the one just held) he again said that he could not do the work he used to do. So, feeling that the Society is firmly established, he now resigns official position. He will continue to reside in India and do literary work for the Society's benefit, and no doubt will aid his successor very much in placing the Adyar Oriental Library on a better footing than ever. At the April Convention (of the American Section) in Chicago resolutions will probably be passed upon the matter, and will include the expression of our high appreciation of his long services. By some it is proposed to suggest at that meeting that the American Section desires him to have at Adyar a free life-residence. This would be fitting."

This is followed by the text of the two letters mentioned—the first from Col. Olcott as President to Mr. Judge as Vice-President, and dated at Adyar, January 21, 1892. In his letter Col. Olcott gives as his reason for the present, as for the two former occasions when he had expressed the wish to retire, the state of his health, and adds that he has now "obtained permission to carry out the wish." The two former occasions were his expressions at the Adyar Convention at the close of 1885 (not 1886, as he gives it in his letter), and again in 1890. While the statements made of his impaired health were true in all three cases, in none of them was it the real underlying reason. As we have earlier noted, the first time was because of the strong reaction in India against the treatment accorded H. P. B. during the Coulomb troubles and afterward. Although all had shared in the timid and disloyal course adopted, the resentment shown against Col. Olcott by those who had before been his advisers and supporters, was unjust in that it was an attempt to make him the scapegoat of atonement for the common sin. It was due to the privately exercised influence of H. P. B. and Mr. Judge and their loyal friends that the Convention refused to accept Col. Olcott's resignation and reiterated its gratitude and loyalty to him in his onerous position of President of the whole Society. And again, in 1890, his desire to resign was due in fact to the rebellion in England and Europe which culminated in a revolution—H. P. B. taking over, at the almost unanimous request and insistence of the various Lodges and unattached Fellows, the Presidency of the "Theosophical Society in Europe." Seeing Europe lost to his authority, and America emancipated from his "exercise of Presidential powers," with all the more important and devoted Western Fellows members of the Esoteric Section pledged

to follow the instructions of H. P. B. in all theosophical relations, Colonel Olcott had experienced all that bitterness of heart which must come to those who, having exercised plenary powers, now find themselves reduced to the position of a figure-head. Justly feeling that he had given his all to the Society and that during his long years of "paternal authority" he had done his best for the children dear to his heart, Colonel Olcott, like all proud and sensitive but zealous-hearted soldiers, was moved to resign rather than to resignation. Thus he had already twice experienced in himself—albeit he knew it not nor recognized its bearings—something of what must have been within the horizon of the Master's vision of his past and future, as expressed in the Letter of 1888, just prior to the formation of the E. S.: "Your revolt, good friend, against her 'infallibility'—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter, along with others." On this second occasion, as on the first, H. P. B. and Mr. Judge, had shown the kind of loyalty which animated *them*. Loyalty to the *Cause* had compelled them to hold true to the lines laid down from the beginning, at whatever cost of misunderstanding or risk of rupture to external machinery or relations; loyalty to Olcott, the struggling probationer who had earned help in his hour of need by his devoted efforts and sacrifices, whose *heart* was still true, whatever his mental and psychic errancies and personal flux of feelings in regard to themselves—this principle of true Occultism had caused them to make every effort to soothe the President-Founder's ruffled vanity, to sweeten the bitter pill of his acceptance of the changes enforced by the necessities of the occasion. And they had succeeded, for Olcott accepted the new status of affairs with the best grace he could muster and went on with his part of the work—a part which they, even better than he, knew he had performed and could still perform, better than any man living. Herein lay, in our view, Col. Olcott's great weakness, a weakness not unique, but that must be faced and conquered by every aspirant to *Chelaship* sooner or later: the inability to remain *poor in heart* while occupying a place of prominence; to "kill out ambition" while yet "working as those work who are ambitious."

But if Col. Olcott had suffered on the two former occasions, the iron which had now entered his heart and driven him once more to "resign" was a thousand times more poignant, it was a veritable crucifixion of his personal nature, coupled with a sense of injustice which, however he had counseled H. P. B. to bear with fortitude—an ingratitude which he had himself so often unconsciously exhibited—was, when shown to himself, unendurable; hence his "resignation."

The hidden facts of this resignation have never to this day been disclosed. Mr. Judge never disclosed them, even when their disclosure would have "hoist with their own petard" his accusers.

He kept silence, even as H. P. B. had so often done in similar cases, and for the same reason: he would defend the innocent, but he would not in self-defense expose the guilt or the weaknesses of another. The other parties to the transaction kept silent because they were guilty parties. Col. Olcott kept silent after, as he did at the time, because he did not have the moral strength to accept the opprobrium, the slander and the calumny that accompanies every accusation of wrong-doing whether made against the innocent or the guilty, and face the charges as he would any other situation to be confronted. So far as we are aware, the only direct public references to the real cause of Col. Olcott's resignation are to be found in a letter addressed by Herbert Burrows to the editor of "The English Theosophist," and published in that magazine for November, 1895; in the editorial article in the same magazine for December, 1895, entitled "The Resignation Mystery, 1892," and in the extremely reticent and guarded statement by Mr. Judge in the pamphlet issued in April, 1895, entitled "Reply by William Q. Judge to Charges of Misuse of Mahatmas' Names and Handwritings." None of these references does more than to indicate that other reasons than ill health lay at the bottom of the President-Founder's sudden determination to "resign," although that ill-health (chronic dysentery and almost chronic rheumatism) had dogged him ever since his military service in the American Civil War. We give now so much of the facts as are necessary, and because they *are* necessary to the clearing up of a part of the difficulties of the existing theosophical situation—difficulties which have their origin and inception in the very period we are now tracing.

While Col. Olcott was at London in the summer of 1891, following H. P. B.'s death, he was a guest in the house of Miss F. Henrietta Müller. This lady, well-to-do, well educated, moving in the best classes of society, was an "eccentric" at a time when things now common-places of every-day life were accounted marked if not reprehensible "eccentricities." She advocated the "equality of the sexes;" she was an ardent "suffragist;" she proclaimed her views on any and all subjects with entire freedom of expression; she lived according to her own ideas of propriety and decorum. In other words she was, according to her lights, an independent and honest woman. No breath or taint of scandal attached to her name. She had become a member of the Theosophical Society and was as active and ardent an exponent of her views in this relation as on all others.

Col. Olcott, of a personal nature not dissimilar to her own, enjoyed her hospitality and her companionship. Moreover, his heart, heavy over the perception of all that was involved in the death of H. P. B., had been lightened by the reception accorded him by his associates; by the new harmony and unity arrived at during the period of the first Convention of the European Section. His physical health rebounded to the changed environment and his

mental and moral health no less. He conducted himself toward all with that frankness, that *bonhomie* and *naiveté,* that mixture of child and man of the world, which was his enduring personal charm. He traveled Britain, visited Sweden, and returned to India *via* America, Japan and Ceylon, receiving every where a heartfelt reception and attention. Once in India, his long-time hold upon the affections of the members was manifested by a thousand spontaneous incidents. He must have felt himself, as he had never felt during the life-time of H. P. B., the chief figure in the Society and in the confidence of its world-wide membership. Then came the Adyar Convention and the reassertion of his old self-confident, self-complacent nature in his condescending and corrective remarks on the "worship" of H. P. B. and his delineation of her nature and place in the work while living.

What, then, was the shock which followed, each student must imagine for himself, but its intensity can be briefly indicated by the recital of the dramatic elements supplied by the facts, as follows. Col. Olcott had visioned in Mrs. Besant a worthy "successor" to H. P. B., a "successor" with whom he could work in full harmony and mutuality of understanding, as he had never been able to do with H. P. B. herself. He had besought her to come to India, and Bertram Keightley, then in India and acting as General Secretary of the Indian Section and as Col. Olcott's chief aid, had formally seconded this desire on the part of the Indian Section and opened a subscription to pay the expenses of the hoped for tour. Yielding to these solicitations Mrs. Besant had agreed to visit India and deliver a number of lectures. Just prior to the time of her expected departure announcement was made that Mrs. Besant was suffering from the exhaustion due to a prolonged period of overwork, was threatened with a collapse and that her physician had "ordered" a sea-voyage and a brief period of complete relaxation to restore her. This also was all true enough, but in fact Mrs. Besant took her "sea-voyage" to New York and return, and delivered a number of lectures in the United States, in place of Adyar and India. No one seems to have questioned the sudden change of plans, or the incongruity between the prescribed "relaxation" and the strenuous activities of her brief stay in America. What had happened was this: Charges of "grave immorality"—to quote Herbert Burrows' words—had been made to Mrs. Besant in England against Col. Olcott for his conduct while in London. Mrs. Besant had listened to these accusations, had investigated them according to her own ideas of what constitutes an "investigation," until she also became convinced that the charges were true. She had cabled Mr. Judge demanding immediate action on his part as Vice-President of the whole Society for its purification and protection. Mr. Judge replied suggesting it would be well for Mrs. Besant to come to America with the evidence. Accordingly Mrs. Besant sailed for New York, reaching there November 27, 1891,

and departing December 9th, giving four public lectures, two in New York, one in Philadelphia and one in Fort Wayne, Indiana, besides an address to the members of the Aryan Society and a talk to a private meeting of members of the E. S. She recounted to Mr. Judge circumstantially and in detail the charge and the evidence to which she and Miss Müller were parties and demanded of Mr. Judge as Vice-President of the Society and her co-head in the Esoteric Section that he forthwith require of Col. Olcott his resignation.

Mr. Judge cross-questioned her as to the facts and her knowledge of them. Then he called in Mr. E. August Neresheimer to whom he had Mrs. Besant repeat the charge and her statements of the evidence. He did the same with another friend and associate whose name it is not necessary to mention. To both of these Mrs. Besant repeated in detail and with particularity the facts of which she claimed to be possessed. To both of these Mrs. Besant repeated and reaffirmed her demand for instant action. Mr. Judge thereupon wrote a letter to Col. Olcott, not as Vice-President, but as an old friend, and in this letter advised Olcott of the charge made and the evidence alleged to substantiate it, and suggested to him whether, *if the charge were true,* he had not better resign. This letter Mr. Judge gave to Mrs. Besant, who said that she had already arranged that a "London member, a man of means, would go to India as special messenger so as to avoid all risks from spies at Adyar."

Miss Müller had already gone to India from London. The special messenger went to India, delivered Mr. Judge's letter; Col. Olcott denied the charge, but *put in his resignation of the Presidency,* as we have seen.

Why did Col. Olcott thus resign *if innocent?* For reasons that to us are eminently sound, we have no doubt whatever that he was guiltless of the "grave immorality" charged. We think that entirely innocent, if indiscreet, actions of his were wholly misconstrued and misjudged. Yet resign he did, without explanation and without protest, as without consideration of the effect upon the Society of his resignation, both in the loss of his services and in the infinitely greater loss that would accrue if his resignation "under fire" should in any way become public knowledge. But a rational explanation must exist for every action, however irrational. We think the ample explanation is to be found in the understanding of the personal characteristics of Col. Olcott and a knowledge of his earlier life. Capable and energetic, very honest and very vain, he had achieved what in the world is called an "honorable career;" he had been a successful student, soldier, writer, lawyer. Exceedingly credulous he was, and as is the case with all credulous people of ability and honesty, also exceedingly suspicious when his sensitiveness to ridicule was in any way pricked by the fear that he might have been duped. In his middle life he had been a "man of clubs,

drinking parties, mistresses," as he had himself publicly stated in his letter to Mr. Hume printed in "Hints on Esoteric Theosophy," published in 1882. He knew that he had many enemies, both as a man and as President of the Theosophical Society, and he had never been able to overcome his jealousy of H. P. B. and Mr. Judge, both of whom he fancied were envious of his superior position in the Society and desirous of supplanting him. He knew that if he refused to retire under fire and demanded an investigation of the charge made against him, the accusation would become public, and he, like many another even less open to calumny than himself, would be made the victim of ceaseless repetitions of the charge. Galling as it was to resign and retire, it was less galling than to endure the stings of the vermin of the press and to see or fancy that he saw, wherever he might go, the whisper and the knowing nod of those whose feast is scandal.

Col. Olcott's letter of resignation as published in the "Path" was immediately followed by the text of Mr. Judge's letter of acknowledgement, dated February 22, 1892. Mr. Judge's letter formally acknowledged, paragraph by paragraph, the several statements contained in the President-Founder's epistle, and, in closing, contained the following expression of recognition and appreciation:

". . . the Sections of the Society will, however rejoice when they read that you, in tendering your resignation of your official position, and in declaring continued loyalty to the movement—which indeed none could doubt,—assure us that the Society shall have as long as you live the benefit of your counsel when asked. Of this we shall as a body most surely avail ourselves, for otherwise we would be shown incapable of valuing history, as well as ungrateful to one who so long has carried the banner of Theosophy in the thickest of the fight.

"With assurance of universal sympathy from the American Section, I am, my dear colleague, your friend and brother,

WILLIAM Q. JUDGE."

The student of life and affairs, unversed in the rigorous rules of true Occultism, and equally ignorant of its methods and procedure, ignorant also of that rule of practical esoteric wisdom contained in the *Gita's* instruction—"it is better to perish in the performance of one's own duty than to undertake the duty of another, however well performed," and in its worldly-wise perception as expressed in the phrase to "mind your own business"—the student, we say, may well ask, Why did not Mr. Judge take a different course himself; why did he not "correct" Mrs. Besant's interpretation of her "duty," and Col. Olcott's of his, even as they and many others were constantly alert to "lay down the law" for others' actions? Abstractly, we shall find all the whys and wherefores of actions of every kind set forth in the very Theosophy and Occultism all were professing; concretely, in the course Mr. Judge *did* take—as we shall see. *(To be Continued)*

WORDS

WORDS—sacred, profane, tender, harsh, inspiring, damning—what hopes and fears, what crises in our lives have been brought about by words!

With little thought of the tremendous import contained therein, we read that in the beginning was the Word. What word? Is it credible—is it possible that a world could have been launched forth in the lightless depths of space by a word?

Sceptics may laugh and no more do we understand a story told by Madame Blavatsky of a Russian sorcerer who couldn't, or wouldn't, die until he had passed on a certain word to some living being, his successor to the terrible secret. Because of popular superstition the dying man's friends and relatives avoided him, but one incredulous person, determined to prove the folly of the current belief, offered to receive the word. Upon its communication, however, the recipient grew ghastly pale and a few hours later went out and shot himself. Another story is related of an Indian yogi who killed a huge tiger, just about to leap upon its victim, by a mere word!

These tales, improbable as they may appear, nevertheless set us to thinking, and following along that line, we begin to wonder, perchance, about the significance of the "Ineffable Name" and the "lost word;" references to which we meet with in our modern literature.

Although we know nothing of an initiation, we cannot fail to have read that successful candidates received a word which conferred upon them great knowledge and power. After Moses had been initiated by the priest of Midian, he called the deity by a new name, translated "I am that I am" in the Bible. Whatever the real word behind that phrase, thereby Moses received an accession of knowledge and command over his people.

No one of us is insensible to the effect of poetry, nor to the combination and arrangement of words, nor to their proper delivery. The charm of the spoken word is subtle and great. Who can read the second chapter of the Bhagavad-Gita and not be held spellbound by the magic potency of its words? Words, like music, set every chord in our nature to vibrating, arousing us to action or lulling us to tranquillity.

But we need not go so far afield in our consideration of this subject. Coming down to the immediate, practical bearing of words upon our common, daily experience, we cannot fail to see did we rightly employ our words and control our speech, life would not be so commonplace. Every word sets in motion a force which creates or destroys according to the feeling we put into it. Words, then, are the vehicles of force, spirit, feeling—in short, they are the bodies of their indwelling souls. Hence words as bodies, or the

"dead letter" of the word, may become traps. They often conceal within them what they are intended to disclose, so we, hearing or reading them, ought to try to get at their inner meaning or feeling.

Mr. Judge said that words are things. Upon the lower plane of social intercourse they are soulless and dead, because that convention in which they have their birth has made abortions of them. But when we step aside from that conventionality they become alive in proportion to the reality of thought behind them and its purity. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

These living messengers not only live as we speak, but they never die. "A harsh word uttered in past lives is not destroyed, but ever comes again." In this way our own words come back to us, faithful echoes of the good or evil feelings we harbored in the past. Also what we say of ourselves idly or half in jest comes back to us, because according to our word is it done unto us.

Can we not see why our Teachers have always admonished us to be careful of our words; to avoid gossip, derogatory statements of others and criticism? How can we as theosophists continue to criticize, how can we express whatever comes into our minds, or vent our spleen in unkind words, when we know that they not only hurt others at the time, but come back to us, causing untold sorrow and suffering? Many is the good turn possibly we have done another which he has forgotten or at least passed over, while the thoughtless, the untimely or the hasty word we spoke has been laid up against us all our lives! Let us will to use with care those living messengers called words.

We often wish we could speak with authority and conviction; perhaps we have gone so far as to wish that we could regain the lost word, lost to us, but still alive and known to a few. Since words possess such power, how could we be entrusted with sacred or magic words until we had at least gained control over our tongues? Control is the beginning of attainment of the power of speech. "Before the voice can speak in the presence of the Master, it must have lost the power to wound."

When all our words have lost the power to wound, when in spirit they have become like the Sanscrit syllable Om, said to contain within it an invocation to the Highest, a promise and a benediction, then we may deserve to be entrusted with powers. But in a very deep sense all words are magic words, if we make them so. Their magic power is born of the feeling in the heart, and the intentional direction given by the person who uses them.

Many a time our Teachers have used some simple phrase that we have heard over and over again. Repeated by another it af-

fected us not at all; spoken, felt, *intended* by Them, it stirred the very depths of our soul, gave us hope and comfort and was indelibly fixed in our minds, so that now in similar circumstances, we revert to what They said and thus although dead, They still speak to us. So we do well to reflect upon and use Their words—Their words, living, undying, creating, so long as the human heart endures, for verily out of the abundance of Their hearts proceeded those words that make our life worth living, that sway empires and that become the *fiat lux* of new worlds.

AWARENESS

THE Universe is as it is; things are as they are; the power of each and every circumstance is a fixed unvarying quality. Why then the difference to individuals, in Life, in things, in circumstances? Is it that the difference is in the seeing—what Life really is, what things are in reality, what the power of each and every circumstance? Is it not then our sight we have to correct and not the Universe, things or Life?

By what sight do we see? We are happy. Are *we* happy, or is happiness a state into which we enter, where, should any other enter—or should we enter at any other time—the same would be experienced in degree and kind? Why not presume, then, that another state might equally be entertained by us? Even the presumption at such a time means—as a scientific fact—that the eyes turn, if but for a flash, to another possible existing state or condition.

We are miserable. Are WE miserable? Then it is an unassailable fact that we never were happy. The two states—happiness and misery—almost instantly seen in juxtaposition have presented to us philosophically the fact that one state cannot be the other and be itself at the same time. Therefore as we have experienced each while the other existed, "we" must be other and different than the states.

We are awake, we say. *Are* we awake? Or is it that the senses and "states" are awake in us; ourself the Energizer, unaware, asleep. If we were not asleep, we ought to *know* this fact which we recognize as philosophically true. Were we absent in that instant-night of the shift between the two states? Then we are not now, and never were we, present at all in any state or have we knowledge of them. Were THAT absent which is not dependent upon the states, it could not be brought back, for only the states would remain—having no knowledge or power of themselves. Therefore, WE, the Unattached Spectator, were present at every instant. Being unaware of this fact, we must indeed have been asleep.

Yet if we were asleep, why our misery, longing and despairs? If we were asleep, we would not feel them and it would not matter; more than this, any one state would at last become endurable, for being no contrasts, no basis would be there upon which separative desires—and hence frictions—might be erected. It is, in truth, in the moments of *letting go* of longing and regret for the Past, rebellions and resentments for the Present, desires, anticipations and expectations for the Future, that we have the opportunity first to see, then to hold, and at last to become, that steady Awareness which we forever have been and are.

It would not be possible to be immersed in the states and know things as they are. Lost in the personal experience of pleasure and pain, we live continually in the worn experiences of Humanity, never freeing the sight. The Sight can never be free so long as it remains attached, for Its state is Its own, and not that of anything It regards. If we continually regard the earth, how shall we ever be able to see the Sun, which is seen not by striving, but by merely lifting the eyes.

STRAY MEMORANDA

It is evident that a mere man of business would do his work better, would save wear and tear, coming always freshly to the daily problems, if he had his mind under the perfect control described in the Bhavagad-Gita, so that he could turn it away from every deed once he had done his best in any point of detail, never wasting energy in doubt, anxiety, or nervous dread, sure of himself and calm in woe or weal. There have been such men, veritable Colossi among their fellows, who only failed when age fretted through the splendid armor of their calm. When the motive for such mental training is set higher, when the leakages of energy are avoided in order to store that Life force for diviner uses, then the results take effect on more interior planes of being, and the results are more swift and more powerful, because they do take effect in Substance more dynamic.

The result of too great brain wear and tear, perpetual debate, worry, anxiety, anger, fear, and—subtle pygmy—the small but deadly foe, "Fuss," is to depress the Life currents by persistently applied lower vibrations, and this devitalizes the inner man as well. In Will and Hope arise, as from a fontal source, the true springs of our Being, and flesh, blood, nerve fluid, brain as well as life currents and mind, are invigorated by those heavenly streams.

J. W. L. Keightley.

ON THE LOOKOUT

THE THEOSOPHICAL QUARTERLY—

It is but seldom that "Lookout" finds noteworthy matter in the journals of the various theosophical and other mystical organizations. For the most part they are given over to their own particular politics, quarrels, asseverations of pre-eminence, their own particular "leaders" and "revelations." In nothing, perhaps, is the visible evidence so apparent and appalling of the departure from the spirit as well as the message of H. P. B., as in the contrast between the content and quality of theosophical publications of to-day with the *Path, Lucifer* and the *Theosophist* of old.

They are either as extravagant as spiritualism, or bigoted as the *Christian Advocate,* or partisan as a political sheet, or as sensational as a Sunday supplement. Of philosophy, of historical accuracy, of logical acumen, of genuine ethic and altruism, they are habitually as devoid as the moon is of light and life. In all Mrs. Besant's organization, the most wide-spread as the largest of all the "theosophical" societies, but one of its numerous publications but bears all the ear-marks of chicanery and charlatanism. That notable exception is the *Canadian Theosophist,* a "Sectional" organ, limited in all ways by circumstances and small in size, but under the conduct of Mr. A. E. S. Smythe and sustained by a growing spirit on the part of the Canadian membership, a clean, wholesome, honest magazine, with every number becoming more truly the representative and exponent of the best in Mrs. Besant's society. In Mrs. Tingley's society the *Twentieth Century Path* is, typographically, the best and most attractive of all the publications issued in the name of Theosophy. Its contents are usually innocuous, a kind of well-baked theosophical sawdust, but used chiefly as a carrier for laudations of its particular "successor" to H. P. B. and W. Q. J.—the "leader and official head" of "all the theosophical societies throughout the world." In New York the *Theosophical Quarterly,* published by the Society of whose Executive Committee Mr. Charles Johnston is and has been for many years the Chairman, has always been a dignified and seriously conducted magazine. Its expositions have been somewhat academic and its general tone rather that of Unitarianism than of Theosophy. It has always, in our view, lacked the militant spirit so necessary in the defense as well as the promulgation of Theosophy—the spirit everywhere in evidence in the writings of H. P. B. and W. Q. J. All the warlike fervor in theosophical publications of to-day is devoted to proselyting for some particular society and its particular "leaders:" not to the spread of *Theosophy* and the defense of its Messengers. It is, therefore, with particular pleasure that "Lookout" notes and calls the attention of its readers to a series of leading articles in recent numbers of the *Quarterly* in which the progress of modern science in many directions is shown to have been anticipated and forcast in the *Secret Doctrine.* These articles seem to us truly philosophical and scientific and possess an educational value of the highest quality for theosophical students as well as the thoughtful lay reader. They constitute a "defense" of H. P. B., her message and her mission, in a quarter and a field where most theosophical students are deficient in technical knowledge and experience, and, on the other hand, where nearly all scientific students are woefully lacking in acquaintance with the scientific wealth of knowledge in pure Occultism. The *Quarterly* is issued in the months of July, October, January and April, at $1 per year and 25 cents the number.

THE O. E. LIBRARY *CRITIC*—

When the roll of the present and of the near future comes to be assessed by subsequent theosophical generations of students, it will, we think, be as interesting and valuable then to study the warp and woof of present weaving, rather than its grotesque patterns, as it is of value to the student of to-day

to study the history of the Theosophical Movement of the past forty-odd years. In the midst of the work of H. P. B. and W. Q. J. there were present and active those seeds and elements of disunion and disharmony, of the selfish itch for precedence and powers, that, after their departure, resulted in the wreck and ruin of the "third section" of the Theosophical Movement, the outer shell called the Theosophical Society, which to most students of that generation and of this represented the whole Movement. By analogue, there is, we think, present to-day in the midst of all the warring theosophical societies, warring claims, warring "revelations" of warring "leaders," those elements of spiritual *derring-do* which, in the end, will eventuate in a reborn *Society* which shall truly represent THEOSOPHY in the world and to its members. In Asia, in Europe, in England, in Canada, in Australasia, as in the United States, there are those scattered and as yet disassociated individual Theosophists, members of all the organizations and of none, who are imbued and becoming every day more imbued with some degree of knowledge and assimilation of the teachings and mission of H. P. BLAVATSKY. They are the leaven that must and will in time leaven the whole theosophical lump. *Education* is to-day the one great theosophical need; after that will come by degrees acquaintance, association, unity of aim, purpose and teaching on the part of all true students of H. P. B., quite regardless of any and all other differences. This must lead to a study and knowledge of the writings and work of WILLIAM Q. JUDGE, the *alter ego* of H. P. B., and then—*then* once again we shall have *The Theosophical Society*. That work must be preceded by a deal of iconoclastic clearing away of the rubbish of the false prophets, and in Mrs. Besant's society that work of clearance was chiefly inaugurated and is chiefly being carried on by the O. E. Library *Critic*, edited by Dr. H. N. Stokes. Primarily devoted to the welfare of prisoners and the amelioration of prison conditions, the *Critic* has in recent years devoted more and more attention to the impudent frauds on Theosophy and theosophical students, members of the "American Section," perpetrated by leading writers and exponents of "neo-theosophy." The "Liberal Catholic Church," the "apostolic succession," the "coming Christ," the Beadle fictions circulated as "rents in the veil of time," "occult chemistry," and other supposed revelations and communications from high sources, have all been exposed and subjected to the iron logic of Dr. Stokes. Better than this cauterizing, however, the *Critic* has steadily fought for freedom of thought and expression in Mrs. Besant's society, and has raised the slogan of "Back to Blavatsky," which has done more to arouse and induce study and application of the original teachings of Theosophy in that Society than all other sources combined—and this against the prestige, the influence and the claims of Mrs. Besant and her Shadow as against the bitterest opposition from many other leaders and influences within the American Section. In the end it is this study of the teachings of H. P. B. that must be looked to to regenerate Mrs. Besant's Society, rather than any destruction of present idols and idolatries.

USELESS SCIENTISTS

Science Progress of London contains an article keenly directed against the false road traveled by many men who have the reputation of great scientists but whose lives are passed in the gratification of mere intellectual curiosity, with no concern or thought for practical or worldly benefits to their fellows from their experimentation. It is, so far as we recall, the first time that in a journal devoted to modern science, the utter lack of any ethical or moral basis for so much that passes for "pure science," has even been hinted at. The great plaint of modern students against "religion" has been that it is "unscientific." The complaint has been wholly justifiable, but that does not alter the equally dangerous fact that our "science" is irreligious in the true sense; it is devoid of the sense of responsibility to nature or to man. The modern materialistic student of science goes about his experiments in the same spirit as the conqueror in commerce or in war; in the same precise

carefulness as the fencing-master with his rapier practice, or the gun-man striving for his particular form of expertness. It is just this cold and unmoral attitude that has led our civilization astray in the two fatal paths: "let us eat, drink and be merry, for tomorrow we die," or, the supreme selfishness which takes every endowment and acquisition as desirable only for what it may afford of gratification or of power to one's self. This attitude has absolutely cut off mankind and its foremost exemplars in science from any help from the Masters of Wisdom, the only true *Scientists*. More than forty years ago one of them wrote in reply to urgent requests from certain leading members of the Theosophical Society, who desired the Masters to take steps to enlist the interest and the aid of "science," that They would have nothing to do with men for whom altruism and philanthropy held no attraction, but who only thirsted for "knowledge." Whatever of soullessness may exist in our civilization—and it exists superabundantly in every department of human life—may be attributed to the influence of the two greatest enemies of mankind: Superstition and Sectarianism masquerading as religion, and cold Materialism masquerading as science. But in the midst of present-day confusions and portents, such signs as the above mentioned article go to show that a more healthful reaction is possible, and such a note may yet be struck by a few leaders of men as will make feasible the injection of a scientific basis for ethics in modern life.

THE "BROWNIAN MOVEMENT"—

A century ago a modest student of nature with the modest name of Brown, in observing the biological movements of microscopic organisms in liquids noted that each variety of animalcule had a specific motion. Going afield he learned that the same is true in the case of so-called "inanimate" and "inorganic" substances. He found that infinitely small particles, even of such inert material as charcoal, showed characteristic motion. From Brown's day to this the "Brownian movement" has never been explained, though scientists have continually experimented and speculated on the subject. This "movement" is an important factor in chemistry, medicine, physics and biology. It is curious to note the many theories on the subject. One thinks the movement arises from currents in the containing fluid. Another disproves this by exact experiments and suggests "thermal vibrations" in the liquid as the cause. This in turn is upset and replaced by the hypothesis that the size of the particles, not the material, is the key to the mysterious "movement." Now it is thought the motion is due neither to internal change or external influence—a beautiful *impasse* indeed! Yet not so far wrong at that. "Gravity," light, heat, magnetization and electrical influence, mechanical and chemical forces having been exhausted and overthrown as explanations, what remains to do but to explain it by a "scientific miracle"—and certainly movements that proceed from sources neither internal nor external to the particles would be miraculous indeed. Theosophical students familiar with the propositions of Occultism laid down in the "Secret Doctrine," see in the "movement" the "ceaseless motion" of the ONE LIFE, and in the "characteristic" movements and changes the operation of the Law of Karma which "operates on all things and beings from the *minutest conceivable atom* up to Brahma." A very interesting article in the *Revue Scientifique* on the Brownian movement discusses the many theories and experiments to ascertain the nature of this force, more mysterious still than the incandescense of the glow-worm, and the writer's conclusion seems to be that in this phenomenon we are, perhaps, "concerned with the very foundations of that 'Nature' which seems ever to elude us. Perhaps the Brownian movement is the neglected key to the door that seems shut in our faces as we go from one science to another in quest of ultimate truth." Theosophists will see in all this one more step in the reluctant and forced, but continuously closer approach of modern scientific students to the door of Occultism, the one *Science* that can give them the true basis of research.

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